

that a slave be turned out of doors, in spite of his own wish, is certainly absurd.

312. Future of slavery. In the eighteenth century, in western Europe, there was a moral revolt against slavery. None of the excuses, or palliatives, were thought to be good. The English, by buying the slaves on their West India islands, took the money loss on themselves, but they threw back the islands to economic decay and uncultivation. When the civilized world sees what its ideas and precepts have made of Hayti, it must be forced to doubt its own philosophy. The same view has spread. Slavery is now considered impossible, socially and politically evil, and so not available for economic gain, even if it could win that. It is the only case in the history of the mores where the so-called moral motive has been made controlling. Whether it will remain in control is a question. The Germans, in the administration of their colonies, sneer at humanitarianism and eighteenth-century social philosophy. They incline to the doctrine that all men must do their share in the world and come into the great modern industrial and commercial organization. They look around for laborers for their islands and seem disposed to seek them in the old way. In South Africa and in our own southern states the question of sanitary and police control is arising to present a new difficulty. Are free men free to endanger peace, order, and health ? Is a low and abandoned civilization free to imperil a high civilization, and entitled to freedom to do so ? The humanitarians of the nineteenth century did not settle anything. The contact of two races and two civilizations cannot be settled by any dogma. Evidence is

presented every day that the problems are not settled and cannot be settled by dogmatic and sentimental generalities. Is not a sentiment made ridiculous when it is offered as a rule of action to a man who does not understand it and does not respond to it? In general, in the whole western Sahara district slaves are as much astonished to be told that their relation to their owners is wrong, and that they ought to break it, as boys amongst us would be to be told that their relation to their fathers was wrong and ought to be broken.